

of happiness, the possessor of riches, the receiver of
 ohlations, the bestower of dwellings.
 2. They are detaining by sacrifice the true recipient
 (of offerings)¹ in the most eminent place of the cere-
 mony, who brings together the leaders (of the rite),
 the unborn with the born, (or gods and men), as
 seated at the solemnity which is the stay of heaven,
 3. They who (present) to the chief (of the gods)
 the great food (of sacrifice), unattainable (by the
Rdkshasas)² enjoy forms exempt from defect:² may
 that new-born AGNI scatter assembled (hosts): let
 them stand from around me, as (deer avoid) an angry
 lion.
 4. When, everywhere predominating, thou cherishest
 all men like a Tnother, and (art implored by all) to
 behold and to support them; and when, being detained,
 thou maturest every kind of food,³ then, multiform
 (AGNI), thou'comprisest (all beings) in thyself.
 5. Divine AGNI, .may the (sacrificial) food, the
 vast yielder (of benefits to men), the sustainer of

¹ *Ritena ritam dkarunam dftdrayantah*: they, the *Yaja-*
mdnas, hold or detain, *ritam dharvnam,, yajnasya*
dh&rakant,
satyam_{tr}ihe true holder of sacrifice, that is, *Agni*,
 by the cere-
 mony, *paranievyomani*, *uthrishiitestkdne*, in the
 best place, that
 is, the altar.

² *Antioyuvasianvaj-tanvate*, are. explained by
Say ana, svds~
*tanur-ankasd viyojilt d vi*tdrarianti_y*, they effect
 the extension
 of their own persons, disjoined by or separated
 from sin; the
 sense is not very obvious.

³ *Vayo vajojarase yad dadkdnah*: the scholiast
 interprets
yadd dftdryamdno bliavasi-tafia sarvapi

annamjarayasi, when
thou art being detained, then thou caisest all food
to decay, *i.e.*
to digest.